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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXIX. THURSDAY, MAY 16, 1912. NUMBER 11.

Was the Trial Sore?
Temptation sharp? Thank God a second time!
Why comes temptation but for man meet
And master and make crouch beneath his foot,
And so be pedestalled in triumph? Pray
"Lead us into no temptation, Lord."
Yea, but, O Thou, whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do battle and have praise!

—The Ring and the Book.

A New York court has declared that a full-grown tree is worth $500, and that amount of damage for the wanton destruction of the same in front of a city residence has been collected. It is not yet too late to plant some trees this spring. He who plants a tree not only makes a contribution to the comfort of men and the beauty of the world, but a valuable contribution to the wealth of the community.

The Khasi Hills Unitarian Union, of India, on the occasion of its twenty-fifth annual meeting, sends greetings to the National Alliance of Unitarian Women. Those Unitarians of India meet in a new "iron-roofed chapel" of their own, and they have resolved to build a Young People's Library at Mongtalang, maintain night schools, a Tonic Sol-Fa music class, etc. Among the six persons recently received into the Union, is reported one who was a "wealthy distiller who gave up his trade to be a Unitarian." That was a conversion worth while.

We would like to call special attention to the Robert Browning Centennial announcement found on another page. May 27 is the date. The details of the program will be announced later, but it is safe to say that Daniel Prothero, the conductor of the great chorus at Dr. Gunsaulus' services will have charge of the music and it is expected that the great Welsh singer, Mr. H. Evan Williams, will sing some of the Browning songs with music composed by Professor Prothero and Mrs. Freer. Jenkin Lloyd Jones is to read "Saul" with organ accompaniments. This celebration appeals to all who love the poet Browing, and it is expected that Chicago will live up to its reputation.

England has a "National Society for the Prevention of Cruelty to Children," now in its twenty-eighth year. It expended last year about $335,000 in the work. No less than 74,173 cases were attended to last year. The society is now working from 1,432 centers, and it is estimated that it has dealt with half a million suffering children during its existence. No fewer than one hundred and fifty thousand women are interested in the work of the society. Is this encouraging report of work done encouraging? Or is it not a fearful arraignment of something terribly wrong in England that such a society should be needed? This palliative benevolence is commendable within limits, but if it is a sedative and not a stimulant to preventive work, it is lamentable. Why should there be need for a society to prevent the children of England being treated with cruelty? Think of it!

After writing our editorial on the New Universalism, which appears in this issue, we note in a private letter from Mr. Wendte that the Brahmo Somaj bodies of India have already taken action in the matter of a world's congress of Theists in the near future. Another letter received by the editor of UNITY, from Teja Singh, an active Sikh missionary, dated from Berkeley, California, says: "Since meeting you in Chicago (some two years ago), I have been slowly but steadily working on the suggestion of a Parliament of World Religions. As an outcome of that, the work has made its beginnings, and as soon as a tangible program is formed, I will inform you on the subject. I feel sure that within the next fifteen months something definite will be forthcoming. I am also in communication with Dr. C. W. Wendte, and other Indian friends are working toward the same ideal. I feel sure that our plans will coincide after we hold an informal conference, either at the next session of the Unitarian Congress at Paris, or some time before that." Surely, large things are on the horizon!

Charles W. Wendte, one of the most active editors of the Centennial edition of Theodore Parker's works, just returned from his high missionary trip to the nations of the world, writes: "I have looked over the volume commemorating the Theodore Parker Centennial in Chicago with great interest and admiration. What a splendid record it is! Altogether the most impressive one that has been given to print during the Parker Centennial! Will you please send me five copies with bill, that I may distribute them where

they will do the most good? If you are sending out any free copies, I should like to suggest the names of certain libraries and institutions." There is a limited number of the edition of one thousand still left, and the committee is offering to send them to libraries or ministers interested for twenty-five cents a copy, which will about pay for the packing and postage. The committee will be glad of donations of any kind that will pay the postage on free copies, to be distributed as Mr. Wendte suggests. Is it not worthy of note that Chicago should deserve the credit given above by one who is Boston bred and a member of Theodore Parker's Sunday-school, and one of the most active workers for the Centennial celebration?

The Common Good of the Civic and Social Rochester for May contains ten pages of most valuable discussion of the tenement problem. One article is furnished by our colleague, E. A. Rumball, and is entitled, "Shall Rochester Have a Two Hundred-Family Tenement?" Another, by Mr. Viller, secretary of the New York State Tenement House Commission, discusses "Modern Tenements and Their Limitations." Capital is nowhere more brutal than in the home-building realm. The real estate man is the social pessimist in most communities. He is the first to dismiss with a sneer any suggestion of improved tenements for people of small income, on the plea that such tenements are Utopian, that they won't pay, etc., etc.; while, on the other hand, architects have been making tremendous strides in the perfection of apartments for the wealthy. Now, in Chicago, the real estate man will tell us that the only apartments that justify investments are the high-priced ones, those which offer from four to six-room apartments for from $50 to $100 per month. What is going to be done for the rest of the world who live in cities? If private capital cannot be sufficiently satisfied by the building of plain but sanitary tenements for honest people of moderate incomes, the municipality must assume the responsibility. Perhaps the city must lead in this direction, as it has in the direction of schoolhouses, parks, libraries, etc. Meanwhile, perhaps the churches have a work to do in this direction. Recent comment in the editorial columns of this paper concerning the tenement houses owned by Trinity Church, New York, has brought to the editorial desk the report of a commission appointed to examine the same, and we are delighted to find abundant evidence that Trinity Church has "taken a thought" and mended its ways. Let others go and do likewise.

A friend takes the editor of UNITY to task for his recent editorial on theological schools. He reminds us that that editorial

> "illustrates the very thing that it condemns, namely, the lack of a genuinely inductive procedure, a genuinely social method and point of view. You have taken some for all, and by the sweeping character of your condemnation you have smitten your own friends."

We bend our backs submissively to receive the stripes and humbly beg pardon of any theological school that is unjustly condemned. Perhaps it was our desire not to be considered personal that led us to speak in such general terms. Perhaps our correspondent had in mind the Cambridge Divinity School in connection with Harvard College, the Meadville Theological School under the auspices of the Unitarian body, and the Union Theological Seminary, in New York, independent in its management, as schools not deserving the stricture. We wish some one in a position to study the facts and with adequate leisure and ability to collate the same would give UNITY readers the information that would correct the wrong inferences encouraged by our too hasty editorial. It would be a matter of wide interest to know how far in the curriculum of theological schools there is a place made for the study of the great non-biblical scriptures of the world, studied for their spiritual potency and homiletic value, and how far the social and economic questions of the day are beaten out on their ethical side in their application to the life of today. How far are the practical, actual questions which confront the ministry in our large cities, for instance, handled in the class rooms of our theological schools? How far is the Americanizing of our foreign bred citizens carried, the reaching of the labor union classes, the holding of our college boys and girls in the practical life and work of the church, the keeping of the respect and confidence of our Sunday-school children, so that when they grow old enough to think and act for themselves, they may not regard their Sunday-school years and teachers with benignant pity if not with contempt? How far is there an effort to teach the students the positive elements, the inspiring worth in the history and literature of non-Christian and non-Jewish religion as well as the traditions and inspirations connected with our own Bible? How far does the theological school seek to acquaint its students with the inspirations, the working convictions of the varying Christian sects, interpreted by those from the inside, by noble representatives of the various denominations in occasional lectures and visits, if in no other way? Is it possible to have the inspirations of the Methodist Church, the Episcopal, the Presbyterian, the Unitarian, and the Universalist churches interpreted within theological school walls, at least by able and moving lectures on the part of able and representative men in these denominations? In short, who will tell us of the up-to-date life to be found in the up-to-date theological schools of our country? UNITY invites communications in these directions.

The Cosmic Roots of Love

Our dear friend and comrade, one of the early editors and projectors of UNITY, Henry M. Simmons, being dead, yet lives and speaks, and will long continue to live and speak. His voice is heard again at this moment in behalf of the cause of international peace and justice. The World Peace Foundation in Boston has just reprinted from Simmons' noble volume of essays on "New Tables of Stone" that most remarkable essay in the volume, entitled, by a phrase of John Fiske's, "The Cosmic Roots of Love." More good philosophy was never packed into twenty pages; and it could not appear in better form or for a more fitting purpose than as a peace pamphlet—for the outcome of Simmons' philosophy was assurance of an ultimately just and well-ordered humanity, and this paper states powerfully the reasons for the faith that was in him. It ought to be read by thousands as a general guide to straight thinking, as well as a special reinforcement of the peace gospel. It is really a whole system of philosophy in a vest-pocket edition, and the outcome of it all is the Gospel of Peace. The reprint is accompanied by the following introductory word by Edwin D. Mead:

A true philosophy of history and politics is of supreme importance for all workers for the peace and better organization of the world. The clear conception of a law of progress in human affairs, an "increasing purpose" running through the ages, is the mightiest reinforcement for the workers for progress. Immense harm has resulted from the fact that our modern doctrine of evolution, intrinsically so solvent and illuminating, came into vogue in connection with the more or less mechanical and unspiritual philosophy which was then prevalent in England and Germany,—a philosophy which did not see beyond the realm of secondary cause. It is questionable whether, by reason of this fact, the net result of the influence of the doctrine in ethics, politics and sociology has not been up to the present time quite as baneful as beneficial. The common conceptions of "the struggle for existence" and "the survival of the fittest," which for half a century have had such wide currency and influence, have been made the basis and excuse for manifold national as well as individual selfishness and exploitation of weaker peoples by the strong. The doctrine, with the philosophy in whose saddle it rode, did not tend to promote self-sacrifice, co-operation and the ideals of an organic international life. It was only when it became interpreted in the terms of idealism and a clear teleology, as here in America in such books as John Fiske's "Destiny of Man," that it began to render its true service in the political and social field. Immanuel Kant, a century before, in such essays as that upon "The Natural Principle of the Political Order," had really covered thoroughly the same ground; and it was but natural that, with such a philosophy, he should write his famous essay upon "Perpetual Peace," in which he rendered such conspicuous service to the peace movement. It is in the spirit of this philosophy that the impressive paper reprinted by permission in the present pamphlet, a paper so thoroughly informed by the doctrine of evolution, is written. Henry M. Simmons was one of the most thoughtful and gifted men in the American pulpit in the last generation, serving during the later years of his life as minister of the Unitarian church in Minneapolis. The essay here presented was included in his volume entitled "New Tables of Stone," published in 1904, about the time of his death.

A striking illustration of the same philosophy of history is furnished by the chapter upon "The World State," incorporated by Professor Philip Van Ness Myers in the latest editions of his popular text-book of Mediæval and Modern History; and this is especially commended to the attention of teachers as a significant new phenomenon in school histories, and emphatically a sign of the times. Professor Myers places at the head of this chapter the following word from Bluntschli: "Unconquerable time itself works on unceasingly, bringing the nations nearer to one another, awakening the universal consciousness of the community of mankind; and this is the natural preparation for a common organization of the world." The long processes, collisions and struggles of history, the chapter shows, find their justification and interpretation only as we see that they have all been informed by the increasing purpose and have been preparations for the fraternity and co-operation of peoples and a true world order. See Emerson's essay on "War" and Bushnell's "The Growth of Law."

The New Universalism

The final consummation of brotherhood beyond the pale, the ultimate redemption of all souls in eternity, the one family in the one Father's house in heaven, has been the dream of the saints, the logical demand of those who believe in the one God, the Father of all, the doctrinal if not the dogmatic insistence of one persistent branch of Christian Protestantism, whose faith has pierced far beyond the denominational confines of what is known as the "Universalist Body." This "body" is wholly inadequate to represent the Universalist conviction and the universal spirit, as related to the life after death.

But the spirit generated by science as well as the higher piety born out of a deeper study of the prophets and law-givers of history, a wider acquaintance with the representatives of the great religious faiths of the world, is generating a New Universalism which dares believe that the family ties binding the varying faiths, even the warring sects, are to be recognized and made efficient in this world, and that people need not wait until they go to heaven before they enjoy the fellowship of saints that includes the kind and the loyal, the honest and the loving in all lands. In short, the belief in the kingdom of heaven and the faith in the fatherhood of God and the consequent brotherhood of man, is transplanting its field of labor and hope from the kingdom to *come* to the kingdom that *is*. Just now there seem more active movements looking toward a recognition of this brotherhood than have ever before been realized. The Free Religious Association of America, organized over fifty years ago, the teaching of Emerson and Theodore Parker, the scholarship of such men as Samuel Johnson, of America, and Max Mueller, of England, and the many more European scholars whose labors are found in German and French contributions, seem now to find form in world movements outside of radical Christian scholarship and Western prophecy.

Recently there landed in America Abdul-Baha Abbas, whose descent is Persian in race and Mohammedan in faith. He comes with a message of Universalism in this world out of the heart of the Orient. He pleads for international peace, for woman's enfranchisement; he pleads for religion without proscriptive rites and dogmas; a religion of practical

brotherhood. He represents a religious movement, modern in date and spirit, and already startling in its claim of popularity.

The most coherent and specific account of this new Universalism at hand is the extract from the article by Harold Johnson in the *Contemporary Review,* republished in the *Christian Register* of May 9. Mr. Johnson tells us in this article that "the ultimate aim of Bahaism is the spiritual unification of mankind, to knit all the faiths of the world and all the prophets of the world into one." This message has already been consecrated by the blood of martyrs. The first young reformer, whom Mr. Johnson characterizes as "the Luther of a Protestant Reformation of Islam in Persia," was permitted to add but six years of life to his twenty-four years before he was shot for his heresies in Tabriz; but already the leaven of broader things was working in the Mohammedan dough, and persecutions followed. No less than ten thousand, some say twenty thousand martyrs—men, women, and even children, testified to the radical position and the desperate conservatism of the soil in which the seed was sown. Then came the Baha 'u 'llah into leadership, which meant exile, imprisonment, and final death at seventy-five in an imprisoned colony in Syria, and the mantle of prophecy fell upon the shoulders of his son Abdul-Baha, who is now on his missionary campaign in the United States. Recently he appeared on the platform of the Abraham Lincoln Centre, in Chicago. A large assembly gathered to hear him, representing a wide range of races, intelligence and geographic locations. He speaks no word of English, but spoke through a kinsman, who has good command of English, his sentences being translated one by one. In his address he dwelt upon the commonplaces of those who argue for international peace and those who believe in the brotherhood of man. He set forth no new argument, and the old postulates were not very forcibly stated. There was an element of crudeness in the scholarship, and the statements lacked the illumination which would indicate a strong intellect or even a fervid heart, and still his words were listened to with absorbing interest and his claims met hearty response from his Chicago audiences, consisting of men immersed in business and women much entangled in club activities and social engagements. The one unique and startling "Revelation" was not adequately brought out, and that is the claim set forth by Mr. Johnson in the article referred to, that there are no less than three million adherents to this faith now known in the world, that "at least one-third of the Persian people, including ruling families, governors, and religious teachers, have given sanction to this faith and that, though the bulk of the followers belong to the Mohammedan world, yet in certain cosmopolitan cities of the East, Buddhists, Mohammedans, Christians, Jews, Zoroastrians and Hindus meet together united by Bahaism into one family of love." Judging from the reception which the Baha has received in England, and apparently is to receive in America, there is some reason to expect that the movement may exercise "a profound influence on religious development in western Christendom."

But this movement of thought and of brotherhood contains, if we mistake not, a self-limiting assumption. There lurks in it the Oriental passion for revelators, the narrowing conceits that soon or late follow in the wake of those who assume to be *special* messengers of the "Most High." Their zeal gathers around "him whom God shall manifest." The elder Baha confided to his son that he was the expected "Manifestation of the Divine," and now it is quite evident to one watching the demonstrations at the Abraham Lincoln Centre a few Sunday evenings ago, that even in modern America, among those who affect scientific culture—particularly among women—there is a tendency to forget the principles and the universalities of the truth, the claim of wisdom and justice presented, in their adoration for this plain-looking old gentleman from the East, whose Oriental gown and cap alone distinguish him from thousands of other well-disposed and venerable gentlemen. One acquainted with Robert Browning's "Return of the Druses" could not escape the suspicion that here was another well meant attempt to somehow harmonize the conclusions of modern civilization, the science of the Western world, with the Oriental appetite for special revelations, the doctrine of re-incarnation and Messiahship, so dear to the heart of the East; so potent in the history of religion in the past. Emerson says: "Beware of the man who says, 'I am about to make a revelation,'" and history proves that even the greatest of revelators have failed to justfy the exclusive claims generally advanced by their followers.

Judaism, Christianity, Mohammedanism, and every other religion, so far as they have been built on the claim of the special favoritism of the Almighty, of being a "chosen people," or possessing the "only name under heaven by which salvation can be obtained," are doomed to die and to die from the same cause—that of being found out. Some such disillusion may be in store for the enthusiastic followers of Abdul-Baha. But the foundation contention of Bahaism, as expounded by the Abdul-Baha himself, is surely growing, and is to go on from conquering to conquer.

By a happy coincidence, the same number of the *Christian Register* that contains Mr. Johnson's article has an exceedingly interesting article from the recently returned world missionary, Charles W. Wendte. Mr. Wendte is the secretary of the International Congress of Liberals, and at the same time a functionary of the American Unitarian Association, who is commis-

sioned to bear its message and to represent its work in foreign parts. In this article he describes a "New Templar Crusade," which in the shape of agricultural colonists has taken possession of portions of Palestine and converted the same into fertile fields and luxuriant gardens. This new Templarism is also connected with the Universalism which Mr. Wendte represents. These crusaders stand for the Religion of Universalism, that retires to the subsidiary places to which they belong, the creeds, the rites, and the ceremonies of Christendom.

On the same visit and in the same "Promised Land," Mr. Wendte won the confidence of the "Grand Mufti," head of the Mohammedan community in Palestine. "We are spiritual brothers," said the Mohammedan functionary with emotion, and he suggests the holding in Jerusalem or Delhi at no distant date a conference between the representatives of a lofty monotheism. But Mr. Wendte's story of this interview is reprinted from the *Christian Register* in an available leaflet, which we will reproduce entire in UNITY at an early date.

Perhaps the next great Parliament of Religions, which the secretary of the Chicago Parliament predicted would be held somewhere in the East under the auspices of Hindu brethren, may be held under the sanction and with the co-operation of progressive Mohammedans and the most modern of Universalists, those of the Baha faith. At any rate there are gleams of a coming glory on the horizon of religion, a *new Universalism* in and for this world.

HIGH AND LOW

The grasses green of sweet content
That spring, no matter high or low,
Where'er a living thing can grow,
On chilly hills and rocky rent,
And by the lowly streamlet's side—
Oh! why did e'er I turn from these?—
The lordly, tall, umbrageous trees,
That stand in high aspiring pride,
With massive bulk on high sustain
A world of boughs with leaf and fruits,
And drive their wide-extending roots
Deep down into the subject plain.
Oh! what with these had I to do?—
That germs of things above their kind
May live, pent up and close confined
In humbler forms, it may be true;
Yet great is that which gives our lot;
High laws and powers our will transcend,
And not for this, till time do end,
Shall any be what he is not.
Each in its place, as each was sent,
Just nature ranges side by side;
Alike the oak tree's lofty pride
And grasses green of sweet content.

—*Arthur Hugh Clough.*

The Simple Gospel in the Twentieth Century

A SERMON BY HENRY WILDER FOOTE, SECRETARY OF THE DEPARTMENT OF EDUCATION, AMERICAN UNITARIAN ASSOCIATION

"And Jesus came to Nazareth, where he had been brought up, and he entered, as his custom was, into the synagog on the Sabbath day, and he stood up to read. And there was delivered unto him the book of the phophet Isaiah. And he opened the book, and found the place where it was written,

'The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.'

And he closed the book, and gave it back to the attendant, and sat down, and the eyes of all in the synagog were fastened on him. And he began to say to them, 'Today hath this scripture been fulfilled in your ears.'"

—*Luke* 4:16-21.

There are few more moving passages in the gospel than this story of the return of Jesus to Nazareth after the opening of his ministry. The gentle Hebrew youth, who grew up in his native hill town almost unnoticed, has suddenly become a man of note. Others, doubtless, had gone with him to hear the voice crying in the wilderness, and to be baptized, but he had stayed with John the Baptist, and now that John was thrown into prison, rumors began to echo through Nazareth's streets that Jesus, the carpenter's son, had taken up John's message. Then came reports from Capernaum, the busy city beside the lake, that Jesus was gathering followers, that he was working miraculous cures. By and by he returns to the home town and on the Sabbath enters the familiar synagog of his youth. The attendant brings him to the seat of honor and hands him the book, inviting him to read and expound,—the privilege of the distinguished guest. And he chooses that wonderful passage from Isaiah in which the nameless rhapsodist announces the burden which God has placed upon his chosen servant.

The Spirit of the Lord is upon me
Because the Lord hath anointed me to preach good tidings to the poor,
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captive, and the opening of the prison to them that are bound,
To proclaim the acceptable year of the Lord.

No wonder that the eyes of all were fastened upon him; that their hearts thrilled as his voice rang out, "Today hath this Scripture been fulfilled in your ears;" that they whispered one to another with ill-concealed astonishment, "Is not this Joseph's son?" Then followed their swift anger as his sermon proceeded. They had perhaps expected an ideal picture of the Messianic Kingdom, so devoutly longed for, but instead Jesus turned his illustrations from the olden time into rebukes of their own faithlessness and narrowness. At last they rise in anger to turn him out of the synagog and the

town, and so once again it came to pass that the prophet was not without honor save in his own country.

Perhaps the result was no surprise to Jesus, for none can have known better than he that the prophet's message is often a bitter and distasteful one to his hearers. He knew the story of how Elijah denounced Ahab to his face. He knew how gaunt Amos had appeared before the gay worshipers at Bethel; how, with surpassing skill, he had won the attention of the revelers by prophesying a visitation of Jehovah's wrath upon Damascus and Tyre, upon Edom and Moab for their sins, and then had suddenly turned upon his hearers with the cry that God's anger was no less kindled against Israel and against Judah; how priests and people, who had listened complacently enough at first, drove the prophet with threats from the sacred precincts as an agitator, a disturber of the peace. Jesus knew the career of Isaiah, and the fate of Jeremiah. None understood better than he how glad men are to hear the sins of their neighbors condemned,—Moab and Edom, and the evil-doers of olden time,—and how bitterly they resent the application of the ancient story to their own moral and spiritual failings.

History repeats that lesson again and again. Savonarola died at the stake because he pointed out all too clearly the sins of the Florentines. Many a lesser prophet has been silenced, banished into obscurity, excommunicated, because, following his master, he has told the people of their sins. Are not we today even as the revelers at Bethel, as those worthy villagers who gathered in the synagog of Nazareth? We go, perchance, to the house of worship to hear a glowing rhapsody about the Messianic Kingdom. We want to be soothed by a voice which cries, "Peace! Peace!" We listen complacently enough to denunciation of the Pharisees in Palestine 1900 years ago; of cruel Herod; of the ruthless rabble at Jerusalem that cried "Crucify him! Crucify him!" But we stir uneasily if the preacher uses his illustrations from the olden time to rebuke modern sins. We like to think of the Pharisees as proud and narrow-minded Jews in Jerusalem; but it disturbs us to be told that as clear-cut types of Pharisaism walk our own streets today. We are uncomfortable or incredulous at the suggestion that there are cruel Herods in modern industry who slay children,—not a few scores by the sharp, quick sword, but thousands by grinding, stunting, deadening toil. It touches us too nearly to be pleasant to be reminded that, enlightened as we profess to be, each year in many an American community rabbles are mustered, as brutal and as lawless as that in Jerusalem, rabbles with cries of "Lynch him! Lynch him!" on their lips. Perhaps we go out from church troubled and annoyed. We had come for quiet and comfort, but now there is no peace in our hearts, only a sense of irritation that the Sabbath calm should have been so disturbed. We wish that the preacher would stick to "the simple gospel," and would just tell us "the sweet story of old" and not draw any troublesome comparisons with our own day; that he would leave politics to the politician, and economics to the economist, and business conditions to the banker and manufacturer. All these things are none of his business anyhow, he only exposes his ignorance and makes trouble when he tries to deal with them.

That is a very human attitude. We want to be comfortable; we resent being told that things are not as they should be. But what is "the simple gospel" for which we ask? The Christian church has interpreted that phrase very differently in different times and places. For the primitive church it meant the joyful message that Jesus was the Christ, who would presently return in glory, flying upon the clouds; for the church of Rome it means the power of the sacraments, especially the mass, as the mystical means of grace by which the world is saved; for the evangelical missionary it is the bringing to pass in human hearts of an experience of religion which leads to supernatural conversion; for the modern liberal it is the message of the supreme value of character. Yet, though it is hardly possible to define "the simple gospel" so as to cover acceptably all these varying interpretations of its essence, the fruit of the gospel is substantially the same in every age. It is love, peace, holiness, righteousness, justice. At every turn the gospel of Christ deals with the great issues of the soul's life. And the church of Christ must always be a great agent,—it ought to be the chief agent,—in the spiritual uplift of our civilization. It is, indeed, its mission to give peace to the troubled, rest to the weary, light to those in doubt as to their way, a convincing and converting message of spiritual realities to those who are engrossed with trivial pleasures, or overwhelmed by irritating cares. But that is only part of its mission. It must not only console the down-trodden,—it must also arouse men to effective action against injustice. It must not only bind up the wounded in life's combat,—with commanding voice it must bid brotherly love take the place of the hatred which inflicted the wounds. It must proclaim the moral law with clarion voice, even as the watchman upon the tower of Ezekiel's vision. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." That is the burden of the Lord laid upon the prophet, a burden which the true prophet cannot shirk or evade. That is the side of religion to which Jesus turns when in the synagog at Nazareth he takes to himself the words of Isaiah,

> "He hath sent me to proclaim release to the captive,
> And recovering of sight to the blind,
> To set at liberty them that are bruised."

The church which fails in moral leadership, which does not give expression to the best ethical insight of its time, fails in the most important part of its duty. Too often, alas, it has thus failed, for the prophetic function demands courage as well as insight, whereas the church again and again has proved both timid and dim of vision. The Christian church *must* deal with the practical present-day issues if it is to attain to ethical leadership, if it is to offer a stimulant to rouse men to action, rather than an opiate to deaden the conscience troubled by the sight of needless tears, perplexed by the clamor of bitter voices. Do you seek an answer to the question of why the Hebrew prophets so powerfully molded the religion of Israel? It was because they stood fearless before king and priest, and de-

nounced the entrenched abuses which were crushing out the rights of the people. "There is no greater lover of democracy than Moses," writes Philo, but the guarantees of the people's liberties which Philo found in the Hebrew law were not written there by Moses, but by the disciples of the prophets. The great prophets handled, as of obligation, the social wrongs, the economic injustices, the political abuses of their day. Theirs was the quickest, keenest conscience of the nation crying aloud to the sinning people.

Jesus, under totally different political conditions, deals no less with the moral issues arising between man and man in Galilee and Judea. He takes the practical problems and unveils their moral and spiritual significance. In the oft-cited example of the disputed inheritance he declines, indeed, to divide the estate between the quarreling brothers, but he shows them that their problem is not simply a matter of arithmetic, nor of what share the law might assign to each—their real problem is how to free their hearts from covetousness. When the question of paying the Roman tribute is brought to him he does not issue an order to his followers as to the line of political action which they are to take. Instead he points out that the essential thing is that they should render to God the things which belong to him. Confronted by corrupt and corrupting wealth, by shallowness, moral blindness and hypocrisy, especially among the religious leaders of his people,—the pious and respectable church members of that day,—he rouses their bitter hatred by bidding them beware lest the publicans and harlots reveal a more genuine piety than they. That prophetic message is part, aye, a large part of the "simple gospel," and woe to that generation in which the Christian church forgets her duty as the watchman upon the tower; in which she sinks down to ease and slumber with the word "Peace! Peace!" upon her lips—when there is no peace. What said the founder of the Christian church to his disciples on one occasion? "Think not that I came to send peace on the earth; I came not to send peace, but a sword!"

There is far less danger of religion's failing in its tender offices of consolation and of edification, in its message of rest to the weary and comfort to the dying, than that it will fail courageously and convincingly to point out the great moral and spiritual abuses of our time. If religion is not to be banished to the limbo of half-forgotten superstitions, the gospel in the twentieth century *must* face the political and economic and social issues of the twentieth century. Religion, if it is to be a vital force in America, *cannot* leave economics to the economist, politics to the politician, business to the merchant. Religion has a vital interest in every aspect of human life. The church, indeed, may not concern itself with the rival claims of the Democratic or Republican parties, with the propaganda of Socialism or the Single-tax, but the church, in a degree not equaled by any other organization in the land, has laid upon it a profound obligation to hold aloft high ideals of national righteousness. Partisan clamor has no place within its walls; but the eternal laws of righteousness, by which the nations live, ought to find there their earliest and their clearest enunciation. Says Theodore Parker in one of his famous sermons: "If there be a public sin in the land, if a lie invade the state, it is for the church to give the alarm. It is here that it may war on lies and on sins." When Italy makes her piratical raid upon Tripoli; when England to her shame stands by, uneasy but consenting, as Russia tramples upon Persia's rights; if the time comes, perchance, when our own dear land "stumbles and sins in the dark," must the Christian church rest tongue-tied, or be content to pray for the cross so wickedly arrayed against the crescent, and to chant requiems for the dead in battle or by torture? Rather it is the obligation of the church to cry aloud in rebuke against brutal iniquities committed in the name of "Christian" diplomacy.

And the pulpit has the same right, the same obligation, as regard the economic problems of the day. For politics and economics are not mere theories for discussion. They bear in their hands the fate of thousands of men and women and children. Their right solution means life and health, righteousness and joy; their wrong solution may mean disappointment, loss, destitution, shame and death. Let the economist deal with the economics of modern civilization, but let not the prophet forget that every issue which touches life for good or ill is fraught with moral and spiritual significance, and that with that moral issue it is *his right* to deal. A wise economist of our day has well said, "Every economic issue is a moral issue writ large." What, for instance, has religion to say about capital and labor? It is simply the question of the disputed inheritance over again. The church may leave it to the economist to determine, as best he may, the exact proportions of any given product which may justly be assigned to capitalist and to workman,—"who made me a judge over you?"—but, when it comes to the fundamental moral issues of covetousness and hatred which underlie labor disputes, the church must speak in counsel and rebuke as the mouthpiece of the highest ethical thought of the day. For the capitalist on the one hand, who by vitriolic speech, by contempt for the rights of others, by slander and abuse, arouses the wild beast in men's hearts, and for the the working man on the other whose retort is cowardly assassination by a dynamite bomb; for both alike the pulpit has its warning of the deadly fruit which is born of envy, hatred and malice.

Not less is it the obligation of the prophet to denounce every form of oppression and injustice. "The Lord hath anointed me . . . . to proclaim release to the captive, and recovery of sight to the blind, to set at liberty them that are bruised." Do you say that the conditions under which labor is performed in mill and factory are purely matters for business administration, that they have nothing to do with religion? I reply that *every* condition which affects life for good or ill is the affair of religion. Take a concrete case, the steel industry. It *ought to be* the affair of the churches of this free country that a host of men in mills operated by the various companies engaged in that business, are working twelve hours a day, seven days in the week, on starvation wages, with fortnightly shifts twenty-four hours long, while English workmen doing the same tasks work eight hours a day for six days a week. Here are conditions which concern all who set a higher

value on the souls of men than on the swollen profits of industry, for naught but evil can come out of such brutalizing stress and strain. Says Gifford Pinchot, "Any act which adds to the difficulty with which ordinary men and women are able decently to keep alive, raises a moral issue." Here are present acts of injustice which sooner or later will confront us with the cry for recompense from those whom our iniquities have bruised, from lives made sodden and bitter that some of us may dwell in comfort. Generous and high-minded men, tender and sympathetic women,—ignorant, perchance, of the existence of such conditions,—may well ask themselves if like abuses are to be found in enterprises in which they are shareholders; may well ask themselves, as they sit comfortably in church on a Sunday morning, how it fares with the spiritual life of those other men who are earning their dividends by exhausting and ill-requited toil through the long night watches, through the Sabbath hours of peaceful worship. That is but a single illustration of the obligation of the church. There are innumerable points at which the gospel for the twentieth century touches industry and business. Is child labor in cannery and mill and sweat-shop no affair of the church? But here are precious human souls, little lives as tender and as full of possibility for holy joys as those of our own children, being ruthlessly blighted and cut down. Are the conditions of employment for women to be left on a strictly commercial basis? But here is a complex situation which too often involves immorality for the present, and weakness and degeneracy for the coming generations. Do matters like adequate accident insurance for workingmen, like proper precaution against typhoid fever and other preventable diseases, rest simply on a business basis, to be attended to only when it becomes too costly to allow indiscriminate, unrecompensed maiming and killing of workmen; too costly to permit typhoid to ravage a city? Has not the pulpit the right, nay, lies it not under the burden of the Lord, to point out that every one of these things, inasmuch as it involves the moral and spiritual welfare of human souls, is its concern? You can draw no line, and say, "This thing is of no concern to religion. Here the church shall not enter." To do so is to share the misconception of Victoria's noted old Tory minister, Lord Melbourne. You remember perhaps the familiar story of how, having heard an earnest sermon on personal religion from an evangelical preacher, he stamped out of church, with the exclamation that "religion was all very well in its place, but things had come to a pretty pass when it was allowed to invade the sphere of man's private life." The gospel for the twentieth century will exclude religion from the business world no more than from a man's private life. All you have a right to require is that the church shall limit itself to the moral and spiritual issues involved, and shall refrain from undertaking to direct the details of politics and economics and business. For to enunciate the general principles of righteousness and truth and honor and peace among men is a primary function of religion. The working out of their actual application in the every-day world must be determined by the practical men and women, indeed, by the men and women whom religion has enlightened and aroused.

The Christian church in modern America falls far short of its rightful place of spiritual leadership. In this great democracy of ours with its multiplicity of problems, with its stupefyingly complex civilization, the voice of the prophet is too seldom heard. How few, alas, turn to the church for moral guidance. How little, unhappily, the church deserves the title of leader. That leadership will only be regained by the coming of a deeper insight into the *spiritual* issues involved in the great problems of our day, by the reawakening of the prophetic spirit which feels the burden of the Lord laid upon it to proclaim the reign of righteousness and peace. The flame which burned of old in the hearts of Israel's great leaders must come again to enkindle the hearts of men today. The voice which rang across the synagog at Nazareth must sound once more in the gospel of the twentieth century:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor,
He hath sent me to proclaim release to the captive,
And recovery of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

Brave Preacher (?)

Some days since, while reading an address delivered at the funeral of Clara Barton, I came across these lines: "I live in the earnest hope of universal peace. It is a frightful thing that 1900 years after the coming of the Prince of Peace, men and nations should engage in wholesale murder." I was about to pick up my pen and write a line or two of congratulation to that preacher because of his courage, for many preachers are afraid to go that far; but I read on, and did not stop to applaud the speaker over the lines that followed. The paragraph read: "But bad as war is, and terrible as the evils that accompany it, it has served to bring some fine qualities into the life of the race. It stands as an expression of loyalty that does not count the cost; for sacrifice that can be faithful unto death."

I did not applaud, and why? Because war never served "to bring some fine qualities into the life of the race," but has never failed to bring forth the very converse thereof. Because war does not stand as an expression of loyalty, but of disloyalty to humanity in every particular, and there is no just or sane apology that can be made. It is a frightful thing that 1900 years after the coming of the Prince of Peace, men and nations should engage in wholesale murder, and it is a travesty upon truth and righteousness and divine economy that one professing to speak by divine authority must cater to and parade jingoism in this manner.

J. H. D.

THE TEN COMMANDMENTS

He closed the windows tight, all ten,
Bolted and shuttered them all
For fear he might gaily lean out on a sill
And lose his balance and fall.

He sat in the middle and glibly prayed
A thankful, mechanical prayer,
And closed his eyes and fell asleep—
And died for lack of air.

—*Witter Bynner.*

The Sorrowing and the Sinful

Mrs. Humphry Ward, in her last book, makes one of her characters ask the liberal in religion, "What have you to give the wretched and the sinful, if the miracles of the Creed are not true?"

This is a real question and should have a sincere answer. What do we Unitarians teach in view of the awful, inexpressible misery and sin in the world? I will put our thought in common, simple words, and will not shrink from meeting the ugly and tragic things which we are constantly meeting.

1. We teach that there is good as well as bad in everyone. Goethe, in his "Confessions of a Fair Saint," makes her say: "If it were not for the restraining hand of a higher power, what a hideous monster would be born and nourished in the bosom of every human being." We teach no such depravity as that; nor do we divide the world into two classes—the good and the bad. We say that there never was a man but had his weaknesses and his sins, and that there is no man, however low he may have sunk in sloth and sensuality, but hears whispers from old voices, calling him upward; sees the leaves stirring among the old shadows; and there never was a woman so low as to sell her secret beauty for bread but had something incorruptible in her, some little garden wherein bloomed some sweet flower of tenderness and self-sacrifice.

2. We teach the Intelligence and Goodness of God, and say that he could not have invented the dogma of eternal pain. A man may by some deed done today blacken his tomorrow, but surely not all eternity, whereof a billion years would be as a drop to the ocean! We say that wherever a man falls, he falls on the bosom of God.

3. We teach (to use my own view) that we have no right to poison every pleasure of the present by accusing one's self for past sins. Our part in them was but a drop as compared to that of the universe. The lights and shadows which chase each other across our souls are reflections from the whole of humanity and the vast orrery of the stars. But to learn that the universe is more to blame than we does not make us less careful, less vigilant, less religious. In Hawthorne's marvelous story of "The Marble Faun," the theory is evolved that sin was necessary in human education. There may be a grain of truth in this theory, but I do not believe in any religion founded upon the theory of sin. A man need not commit an awful crime, like Donatello, to become conscious of his soul, for religion is a growing consciousness of our place in the world from the point of view of our holiest aspirations.

4. We teach that the widening of the intellectual horizon, the influx of larger, truer thoughts, gives hope and courage. And we say that if a religion comes to us with beautiful moral ideals, a noble philosophy of life, but with a childish and impossible Creed, we may retain the ideals and reject the Creed. Nay, we must do so if we respect ourselves and would continue to grow intellectually and morally and not sink back into the most wretched barbarism.

5. We believe in religion, this passion for the Perfect, for the Good, to be incarnate in all one's thoughts, work, art, amusements. Even though one may believe, as modern science seems to teach, that the universe is indifferent to good and bad, he will organize out of every defeat a new courage, a new victory; he will revive the noble character and shun the base one. Religion will touch his whole life with beauty and charm, as a warm rain in the spring robes the brown earth in a miracle of living green; the hills and sky flash with a thousand colors; the birds sing so sweetly, there is a new Heaven and a new Earth.

JAMES TOWNSEND, D. D.

Who Is This Man?

The man that named our country.

The man first to advocate independence for our country.

The man who did more to achieve this independence than any other man, giving his pen, tongue, sword, and pocketbook to the cause.

The man that in the darkest hour of the Revolution wrote the "Crisis," commencing with the words, "These are the times that try men's souls."

Do you know that General Washington ordered this mighty work to be read to the army once a week?

The man who was joint author of the Declaration of Independence with Jefferson.

The man who borrowed ten million dollars from Louis XVI to feed and clothe the American army.

The man that established the Bank of North America in order to supply the army.

Napoleon said in toasting him at a banquet, "Every city in the world should erect a gold statue to you."

The author of the "Rights of Man," acknowledged to be the greatest work ever written for Political Freedom.

This masterpiece gave free speech and a free press to England and America.

The man that first said, "The world is my country, to do good is my religion."

The man known as "The Great Commoner of Mankind"; the "Founder of the Republic of the World."

The man first to urge the making of our Constitution.

The man first to suggest the Federal Union of the States and to bring it about.

The man first to propose the Louisiana Purchase.

The man first to demand justice for Women.

The man first to plead for the Dumb Animals.

The man first to advocate International Arbitration.

The man first to propose Old Age Pensions.

The man first to propose "The land for the people."

The man first to propose Old Age Pensions.

children of the poor at public expense.

The man that invented and built the first Iron Bridge.

THAT MAN WAS THOMAS PAINE.

(From announcement of forthcoming publication of his Complete Works. Copied from the "Unitarian Calendar.")

I am not earth-born, though I here delay;
Hope's child, I summon infinite powers,
And laugh to see the mild and sunny day
Smile on the thin and shrunk autumnal hours.
I laugh, for hope hath happy place for me;
If my bark sink, 'tis to another sea.

—*William Ellery Channing.*

The Robert Browning Centennial

ORCHESTRA HALL

MONDAY EVENING, MAY 27, 1912

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Chicago, April 20, 1912.

Dear Friend:

The seventh day of May, 1912, was the centenary of the birth of Robert Browning, and in common with other communities throughout America it is proposed that the lovers of the poet in Chicago celebrate that event in an apprpriate manner. It is particularly appropriate that the people of America should do the poet's memory this honor, for his voice was ever that of a lover of democracy and freedom, and this fact was recognized in this country as soon as in any other.

It is desired to make this celebration as broad and as representative as possible, and to that end the projectors are inviting as guests and supporters men and women who have been interested in the things for which Browning stood, and who represent the literary and social progress of our city.

They ask you therefore to lend your name to the celebration and invite you to take such part in it as your inclination may direct.

Kindly communicate with the Secretary your intentions in the matter.

The program will be followed by a reception to friends, delegates, and distinguished guests, in the Grand Foyer of the Hall.

Are you willing to co-operate in making this occasion the success it promises to be? If so, please oblige the committee with an early reply to this note with subscription and permission to use your name, or an order for tickets as per schedule below.

Sincerely yours,

Imogen Pierce.

3912 Vincennes Ave. Secy.-Treas.

Balcony—50c and $1.00. Main Floor—$2.00 and $2.50.

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THE FIELD

"The World is my Country, to do good is my Religion."

WANTED—A woman of culture and liberal religious opinions, accustomed to manuscript revision and proof reading, to assist in the educational work of Abraham Lincoln Centre. Must reside in the building. Moderate salary, but permanent position to desirable person.
Apply with particulars to
Jenkin Lloyd Jones,
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The Senior Editor is taking a flying trip East to attend the Mohonk Conference on Arbitration and the Boston Anniversaries. On Monday he will speak before the Ministerial Union and on Friday he will address the Free Religious Association, returning the 25th. On Sunday, the 19th, the pulpit at Abraham Lincoln Centre will be filled by the Rev. Charles E. Beals, who will speak on "The Higher Soldiership."

In a social settlement in Cambridge, in a colored and white district, colored and white have been coming to the house in equal numbers for over fifteen years. So little is the question of color thought of that it not infrequently happens that in selecting persons for a play the young people entirely forget that perhaps some of the audience may feel that the dramatic unities are not being altogether preserved, when a flaxen-haired, blue-eyed boy or girl and a very dark colored child elect to be brother and sister in the play. The Woman's Club has always had about an equal number of white and colored members. The colored people are often in greater demand than some of their white neighbors, owing to their agreeable and refined manners.

The distinctive traits of the colored people, those in which they seem to surpass the other nationalities which go to make up the American people, are urbanity, love of music, poetic imagination and social adaptability. Has America so many of these qualities that it can afford to cavil if the gift comes to it wrapped up in brown paper instead of white? Adelene Moffat.

(From "Views of a Southern Woman.")

A Rochester Anniversary.

Our colleague on the Editorial Staff, the Rev. E. A. Rumball of Rochester, New York, recently entered upon his fifth year of service, the great activity and splendid initiative of which our readers from time to time have had abundant evidence. In the little church leaflet noting the occasion is reproduced some of the words of welcome spoken by Eugene T. Curtis, Chairman of the Board of Trustees on the occasion of his installation. It not only forms "a permanent statement of the character of that church and its purposes," but of the character of the churches and purposes needed everywhere, and we print as much of it as was printed in the leaflet, for the benefit of our readers.

In extending to you the freedom of this pulpit, I think I can safely say on behalf of the members of this congregation who have made me their spokesman, that there is not a pulpit in the land where the minister has had greater freedom to express his beliefs and opinions on all subjects, or where those beliefs and opinions have been received with greater reverence and respect by his auditors, irrespective of their concurrence or dissent. We expect you to enjoy the same, but this is not to be construed to mean that we shall always agree with you. Doubtless we shall often differ and probably some of us may criticise; but if so, I trust and believe such criticism will be offered privately and always in the spirit of kindness and tolerance.

This church, with whose fortunes you are about to link your future, is known as the First Unitarian Congregational Society of Rochester. We love the Unitarian name because of the things that it, and we, have stood for through years of evil repute and good repute. But, while we love the name, we care little for Unitarianism, but we do care much for the essence of religion as applied to our life now and here. The essentials of religion we hold to be identical the world over—wherever man is struggling with the problem of his relation to the power that has created and sustains him, no matter what denominational, creedal or tribal label his religion may bear.

In recent years there has come to exist a strong alliance between science and manufacture. By the aid of science many of the hitherto wastes of manufacture have been converted into by-products, which have frequently proven more valuable than the original article. So in this church; while we enjoy the sermon and love the quiet hour of worship, reverence and reflection, we

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A Monthly Magazine of Progress in Religion
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THE UNITARIAN ADVANCE
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cannot overlook the importance of some of the by-products which have radiated from this church, and especially from this pulpit, and from the parsonage. By-products which have left an impress upon the civic and social atmosphere of Rochester which cannot soon be effaced. By-products which have helped to make the city more beautiful, the country more peaceful and the world a little—if only a little—better because of their existence. To the result of those by-products we are indebted for the presence of some of our guests this evening. Guests who, differing with us in creed, are glad to coöperate with us in deed.

* * *

In welcoming you to this pulpit we make but the single condition, that the utterances of your lips shall express the honest conviction of your head and your heart; or to put it in the better words of one of our early covenants, "that you yield obedience to every truth of God that has been or shall be made known to you as your duty."

WAR

From hill to hill he harried me;
He stalked me day and night;
He neither knew nor hated me;
Nor his nor mine the fight.

He killed the man who stood by me,
For such they made his law;
Then foot by foot I fought to him,
Who neither knew nor saw.

I trained my rifle on his breast;
He leapt up in the air,
The screaming ball tore through his breast,
And lay embedded there.

Lay hot embedded there and yet
Hissed home o'er hill and sea
Straight to the aching heart of one
Who'd wrong not mine nor me!

—*Arthur Stringer.*

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